

Sōgenji

Sutrabook

December 2011

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Itaten:

Morning:

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Evening:

• Buchinson Shin Dharani	51
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Chōka – Osesshin

• Prajna Paramita ...	1
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(1st and 15th of each month)

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• Dai Hi Shu	43
• Dai Hi Shu	43
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on 15th at the end:

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Teisho

Beginning:

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End:

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Notes :

The densu's introduction is set in **bold italic** print or he/she introduces the sutra name.

Please return this book
to the Jisharyo before
you leave Sōgenji

Prajna Paramita Hridaya Sutra (The Heart Sutra)

Maha Prajna Paramita Hridaya Sutra

Avalokiteshvara Bodhisattva, when practicing deeply the Prajna Paramita, perceived that all five skandhas in their own being are empty and was saved from all suffering.

O Shariputra, form does not differ from emptiness, emptiness does not differ from form.

That which is form is emptiness, that which is emptiness form.

The same is true of feelings, perceptions, impulses, consciousness.

O Shariputra, all dharmas are marked with emptiness. They are without birth or death, are not tainted nor pure, do not increase nor decrease.

Therefore in emptiness no form, no feelings, no perceptions, no impulses, no consciousness.

No eyes, no ears, no nose, no tongue, no body, no mind.

No color, no sound, no smell, no taste, no touch, no object of mind.

No world of eyes through to

no world of mind consciousness. No ignorance and also no extinction of it. Through to no old age and death and also no extinction of it.

No suffering, no origination, no stopping, no path, no cognition. Also no attainment with nothing to attain.

The Bodhisattvas depend on Prajna Paramita and their mind is no hindrance. Without any hindrance no fears exist.

Far apart from every deluded view they dwell in Nirvana.

In the three worlds all Buddhas depend on Prajna Paramita and attain unsurpassed, complete, perfect enlightenment.

Therefore know:

The Prajna Paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, which is able to relieve all suffering and is true not false.

So proclaim the Prajna Paramita mantra, proclaim the mantra that says:

Gyate gyate paragyate parasam gyate bodhi svaha!

Teidai Denpo Busso No Myogo (Gassho)

BIBASHI	BUTSU
SHIKI	BUTSU
BISHAFU	BUTSU
KURASON	BUTSU
KUNAGON MUNI	BUTSU
KASHŌ	BUTSU
SHAKAMUNI	BUTSU
MAKA KASHŌ	SONJA
ANAN	SONJA
SHŌNA WASHU	SONJA
UBA KIKUTĀ	SONJA
DAI DAKA	SONJA
MISHA KĀ	SONJA
BASHU MITSU	SONJA
BUDDA NANDAI	SONJA
FUKUDĀ MITTA	SONJA
KYŌ	SONJA
FUNA YASHA	SONJA
MEMYŌ	SONJA
KABIMORA	SONJA
RYŪJŪ	SONJA
GANADAIBĀ	SONJA
RAGORATA	SONJA
SŌGYĀ NANDAI	SONJA
GAYASHATA	SONJA
KUMORATA	SONJA
SHAYATĀ	SONJA
BASHU BANZŪ	SONJA
MANURĀ	SONJA
KAKU ROKUNĀ	SONJA
SHISHI	SONJA
BASHA SHITA	SONJA

FUNYO MITTA	SONJA
HANNYA TARA	SONJA
BODAI DARUMĀ	DAISHI
NISO EKA	DAISHI
SANSŌ KANCHĪ	ZENJI
DŌSHIN DAI	ZENJI
GUNIN TAIMAN	ZENJI
ENŌ TAIKAN	ZENJI
NANGAKU EJŌ	ZENJI
BASO DŌITSU	ZENJI
HYAKUJŌ EKAI	ZENJI
ŌBAKU KIUN	ZENJI
RINZAI GIGEN	ZENJI
KŌKĒ SONSHŌ	ZENJI
NANIN EGYŌ	ZENJI
FUKETSU ENSHŌ	ZENJI
SHUSAN SEINEN	ZENJI
FUNNYŌ ZENSHŌ	ZENJI
SEKISŌ SOEN	ZENJI
YŌGI HŌE	ZENJI
HAKUUN SHUTAN	ZENJI
GOSO HŌEN	ZENJI
ENGŌ KOKUGON	ZENJI
KUKYŪ JŌRYŪ	ZENJI
ŌAN DONGĒ	ZENJI
MITTAN KANKETSU	ZENJI
SHŌGEN SŌGAKU	ZENJI
UNAN FUGAN	ZENJI
KIDŌ CHIGU	ZENJI
NANPŌ JŌMYŌ	ZENJI
SHŪHŌ MYŌCHŌ	ZENJI
KANZAN EGEN	ZENJI
JUŌ SŌHITSU	ZENJI
MUIN SŌIN	ZENJI
NIPPŌ SŌSHUN	ZENJI

GITEN GENSHŌ ZENJI
SEKKŌ SŌSHIN ZENJI
TŌYŌ EICHŌ ZENJI
TAIGĀ TANKYŌ ZENJI
KŌHŌ GENKUN ZENJI
SENSHŌ ZUISHŌ ZENJI
IAN CHISATSU ZENJI
TŌZEN SŌSHIN ZENJI
YŌZAN KEIYŌ ZENJI
GUDŌ TŌSHOKU ZENJI
SHIDŌ MUNAN ZENJI
DŌKYŌ ETAN ZENJI
HAKUIN EKAKU ZENJI
GASAN JITŌ ZENJI
INZAN IEN ZENJI
TAIGEN SHIGEN ZENJI
GISAN ZENRAI ZENJI
TEKISUI GIBOKU ZENJI
RYŌEN GENSEKI ZENJI
SEISETSU GENJŌ ZENJI
TAISHITSU MUMON ZENJI
KA KA SHŌ KAN
FU IN YŌ KON

JI HŌ SAN SHI I SHII SHI FU
(10 directions, 3 worlds, all Buddhas)

SHI SON BU SA MO KO SA
(All Venerable ones, Bodhisattvas
Mahasattvas)

MO KO HO JA HO RO MĪ
(The great Prajna Paramita)

Kannon Gyō

MYŌ HŌ REN GE KYŌ

KAN ZE ON BO SĀ
FU *MON BON DAI*
NI JŪ GO NI JI
MU JIN NI BO SĀ
SOKU JŪ ZA KI
HEN DAN U KEN
GASSHŌ KŌ BUTSU
NI SA ZE GON SE SON
KAN ZE ON BO SĀ
I GA IN NEN MYŌ
KAN ZE ON BUTSU
GŌ MU JIN NI BO SĀ
ZEN NAN SHI
NYAKU U MU RYŌ
HYAKU SEN MAN
NOKU SHU JŌ JU
SHO KU NŌ MON ZE
KAN ZE ON BO SĀ
ISSHIN SHŌ MYŌ
KAN ZE ON BO SĀ
SOKU JI KAN GO ON JŌ
KAI TOKU GE DATSU
NYAKU U JI ZE
KAN ZE ON
BO SA MYŌ SHA
SETSU NYŪ DAI KA
KA FU NŌ SHŌ
YU ZE BO SA I JIN RIKI KO
NYAKU I DAI SUI SHO HYŌ
SHŌ GO MYŌ GŌ

SOKU TOKU SEN SHO
NYAKU U HYAKU SEN
MAN NOKU SHU JŌ
I GU KON GON
RU RI SHA KO ME NŌ
SAN GO KO HAKU
SHIN JU TŌ HŌ
NYŪ O DAI KAI
KE SHI KOKU FŪ
SUI GO SEN PŌ
HYŌ DA RA SETSU KI
KOKU GO CHŪ NYAKU
U NAI SHI ICHI NIN SHŌ
KAN ZE ON BO SA
MYŌ SHA ZE SHO NIN TŌ
KAI TOKU GE DATSU RA
SETSU SHI NAN
I ZE IN NEN MYŌ
KAN ZE ON
NYAKU BU U NIN
RIN TŌ HI GAI SHŌ
KAN ZE ON BO SA
MYŌ SHA HI SHO SHU
TŌ JŌ JIN DAN DAN E
NI TOKU GE DATSU
NYAKU SAN ZEN DAI SEN
KOKU DO MAN CHŪ
YA SHA RA SETSU YOKU
RAI NŌ NIN MON GO SHŌ
KAN ZE ON BO SA MYŌ SHA
ZE SHO AKU KI
SHŌ FU NŌ I
AKU GEN JI SHI

KYŌ BU KA GAI
SETSU BU U NIN
NYAKU U ZAI
NYAKU MU ZAI
CHŪ KAI KA SA
KEN GE GO SHIN SHŌ
KAN ZE ON BO SA MYŌ SHA
KAI SHITSU DAN E
SOKU TOKU GE DATSU
NYAKU SAN ZEN
DAI SEN KOKU DO
MAN CHŪ ON ZOKU
U ICHI SHŌ SHU
SHŌ SHO SHŌ NIN
SAI JI JŪ HŌ
KYŌ KA KEN RO
GO CHŪ ICHI NIN
SA ZE SHŌ GON
SHO ZEN NAN SHI
MOT-TOKU KU FU
NYO TŌ Ō TŌ
IS-SHIN SHŌ
KAN ZE ON BO SA
MYŌ GŌ ZE BO SĀ
NŌ I MU I SE O SHU JŌ
NYO TŌ NYAKU
SHŌ MYŌ SHA
O SHI ON ZOKU
TŌ TOKU GE DATSU
SHU SHŌ NIN MON
GU HOS-SHŌ GON NA MU
KAN ZE ON BO SĀ
SHŌ GO MYŌ GO

SOKU TOKU GE DATSU
MU JIN NI
KAN ZE ON BO SĀ
MA KA SĀ
I JIN SHI RIKI
GI GI NYO ZE
NYAKU U SHU JŌ
TA O IN YOKU
JŌ NEN KU GYŌ
KAN ZE ON BO SĀ
BEN TOKU RI YOKU
NYAKU TA SHIN NI
JŌ NEN KU GYŌ
KAN ZE ON BO SĀ
BEN TOKU RI SHIN
NYAKU TA GU CHI
JŌ NEN KU GYŌ
KAN ZE ON BO SĀ
BEN TOKU RI CHI
MU JIN NI
KAN ZE ON BO SĀ
U NYO ZE TŌ
DAI I JIN RIKI
TA SHO NYŪ YAKU
ZE KO SHU JŌ
JŌ Ō SHIN NEN
NYAKU U NYO NIN
SETSU YOKU GU NAN
RAI HAI KU YŌ
KAN ZE ON BO SĀ
BEN SHŌ FUKU TOKU
CHI E SHI NAN
SETSU YOKU GU NYO

BEN SHŌ TAN SHŌ
U SŌ SHI NYO
SHUKU JIKI TOKU
HON SHU NIN AI KYŌ
MU JIN NI
KAN ZE ON BO SĀ
U NYO ZE RIKI
NYAKU U SHU JŌ
KU GYŌ RAI HAI
KAN ZE ON BO SĀ
FUKU FU TŌ EN
ZE KO SHU JŌ
KAI Ō JU JI
KAN ZE ON BO SA MYŌ GŌ
MU JIN NI NYAKU U NIN
JU JI ROKU JŪ NI OKU
GŌ GA SHA BO SA MYŌ JI
BU JIN GYŌ
KU YŌ ON JIKI
E BUKU GA GU
I YAKU O NYO I UN GA
ZE ZEN NAN SHI
ZEN NYO NIN
KU DOKU TA FU
MU JIN NI GON
JIN TA SE SON
BUTSU GON
NYAKU BU U NIN JU JI
KAN ZE ON BO SA MYŌ GŌ
NAI SHI ICHI JI
RAI HAI KU YŌ
ZE NI NIN FUKU
SHŌ TŌ MU I

O HYAKU SEN MAN
NOKU GŌ FU KA GŪ JIN
MU JIN NI JU JI
KAN ZE ON BO SA MYŌ GŌ
TOKU NYO ZE
MU RYŌ MU HEN
FUKU TOKU SHI RI
MU JIN NI BO SĀ
BYAKU BUTSU GON SE SON
KAN ZE ON BO SĀ
UN GA YŪ SHI SHA BA SE
KAI
UN GA NI I SHU JŌ SEP-PŌ
HŌ BEN SHI RIKI
GO JI UN GA
BUTSU GŌ MU JIN NI BO SĀ
ZEN NAN SHI
NYAKU U KOKU DO SHU JŌ
Ō I BUS-SHIN
TOKU DO SHA
KAN ZE ON BO SĀ SOKU
GEN BUS-SHIN
NI I SEP-PŌ
Ō I BYAKU SHI BUS-SHIN
TOKU DO SHA
SOKU GEN BYAKU SHI BUS-
SHIN
NI I SEP-PŌ
Ō I SHŌ MON SHIN
TOKU DO SHA
SOKU GEN SHŌ MON SHIN
NI I SEP-PŌ
Ō I BON NŌ SHIN

TOKU DO SHA
SOKU GEN BON NŌ SHIN
NI I SEP-PŌ
Ō I TAI SHAKU SHIN
TOKU DO SHA
SOKU GEN TAI SHAKU SHIN
NI I SEP-PŌ
Ō I JI ZAI TEN SHIN
TOKU DO SHA
SOKU GEN JI ZAI TEN SHIN
NI I SEP-PŌ
Ō I DAI JI ZAI TEN SHIN
TOKU DO SHA
SOKU GEN DAI JI ZAI TEN
SHIN NI I SEP-PŌ Ō
I TEN DAI SHŌ GUN SHIN
TOKU DO SHA
SOKU GEN TEN DAI SHŌ
GUN SHIN
NI I SEP-PŌ
Ō I BI SHA MON SHIN
TOKU DO SHA
SOKU GEN BI SHA MON
SHIN NI I SEP-PŌ
Ō I SHŌ Ō SHIN
TOKU DO SHA
SOKU GEN SHŌ Ō SHIN
NI I SEP-PŌ
Ō I CHŌ JA SHIN
TOKU DO SHA
SOKU GEN CHŌ JA SHIN
NI I SEP-PŌ
Ō I KO JI SHIN

TOKU DO SHA
SOKU GEN KO JI SHIN
NI I SEP-PŌ
Ō I SAI KAN SHIN
TOKU DO SHA
SOKU GEN SAI KAN SHIN
NI I SEP-PŌ
Ō I BA RA MON SHIN
TOKU DO SHA
SOKU GEN BA RA MON SHIN
NI I SEP-PŌ
Ō I BI KU
BI KU NI
U BA SOKU
U BA I SHIN
TOKU DO SHA
SOKU GEN BI KU
BI KU NI
U BA SOKU
U BA I SHIN
NI I SEP-PŌ
Ō I CHŌ JA
KO JI SAI KAN
BA RA MON
BU NYO SHIN
TOKU DO SHA
SOKU GEN BU NYO SHIN
NI I SEP-PŌ
Ō I DŌ NAN DŌ NYO SHIN
TOKU DO SHA
SOKU GEN DŌ NAN DŌ
NYO SHIN
NI I SEP-PŌ

Ō I TEN RYŪ YA SHA
KEN DATSU BA
A SHU RA
KA RU RA
KIN NA RA
MA GO RA GA
NIN PI NIN TŌ SHIN
TOKU DO SHA
SOKU KAI GEN SHI
NI I SEP-PŌ
Ō I SHŪ KON GŌ JIN
TOKU DO SHA
SOKU GEN SHU KON GŌ JIN
NI I SEP-PŌ
MU JIN NI ZE
KAN ZE ON BO SĀ
JŌ JU NYO ZE KU DOKU
I SHU JU GYŌ YŪ
SHO KOKU DO
DO DATSU SHU JŌ
ZE KO NYO TŌ Ō TŌ
IS-SHIN KU YŌ
KAN ZE ON BO SĀ ZE
KAN ZE ON BO SA MA KA SĀ
O FU I KYŪ NAN SHI CHŪ
NŌ SE MU I ZE KO
SHI SHA BA SE
KAI KAI GŌ SHI
I SE MU I SHA
MU JIN NI BO SĀ
BYAKU BUTSU GON SE SON
GA KON TŌ KU YŌ
KAN ZE ON BOS-SA

SOKU GE KYŌ
SHU HŌ SHU YŌ RAKU
GE JIKI HYAKU SEN RYŌ GON
NI I YO SHI SA ZE GON
NIN SHA JU SHI HOS-SE
CHIN PŌ YŌ RAKU JI
KAN ZE ON BO SĀ
FU KŌ JU SHI
MU JIN NI BU BYAKU
KAN ZE ON BO SĀ
GON NIN JA
MIN GA TŌ KO JU
SHI YŌ RAKU NI JI
BUTSU GŌ
KAN ZE ON BO SA
TŌ MIN SHI MU
JIN NI BO SĀ
GYŪ SHI SHU
TEN RYŪ YA SHA
KEN DATSU BA
A SHU RA
KA RU RA
KIN NA RA
MA GO RA GA
NIN PI NIN TŌ KO
JU ZE YŌ RAKU SOKU JI
KAN ZE ON BO SĀ
MIN SHO SHI SHU
GYŪ O TEN RYŪ
NIN PI NIN TŌ
JU GO YŌ RAKU
BUN SA NI BUN
ICHI BUN BU SHA

KA MU NI BUTSU
ICHI BUN BU TA HŌ
BUT-TŌ MU JIN NI
KAN ZE ON BO SĀ
U NYO ZE JI ZAI JIN RIKI
YŪ O SHA BA SE KAI
NI JI MU JIN NI BO SĀ
I GE MON WATSU

SE SON MYŌ SŌ GU

GA KON JŪ MON PI
BUS-SHI GA IN NEN
MYŌ I KAN ZE ON
GU SOKU MYŌ SŌ SON
GE TŌ MU JIN NI
NYO CHŌ KAN NON GYŌ
ZEN Ō SHO HŌ SHO
GU ZEI JIN NYO KAI
RYAK-KŌ FU SHI GI
JI TA SEN OKU BUTSU
HOTSU DAI SHŌ JŌ GAN
GA I NYŌ RYAKU SETSU
MON MYŌ GYŪ GEN SHIN
SHIN NEN FU KŪ KA
NŌ METSU SHO U KU
KE SHI KŌ GAI I
SUI RAKU DAI KA KYŌ
NEN PI KAN NON RIKI
KA KYŌ HEN JŌ CHI
WAKU HYŌ RŪ KO GAI
RYŪ GYO SHO KI NAN
NEN PI KAN NON RIKI
HA RŌ FU NŌ MOTSU

WAKU ZAI SHU MI BU
I NIN SHO SUI DA
NEN PI KAN NON RIKI
NYO NICHU KO KŪ JŪ
WAKU HI AKU NIN CHIKU
DA RAKU KON GŌ SEN
NEN PI KAN NON RIKI
FU NŌ SON ICHI MŌ
WAKU JI ON ZOKU NYŌ
KAKU SHU TŌ KA GAI
NEN PI KAN NON RIKI
GEN SOKU KI JI SHIN
WAKU SŌ Ō NAN GU
RIN GYŌ YOKU JU JU
NEN PI KAN NON RIKI
TŌ JIN DAN DAN E
WAKU SHU KIN KA SA
SHU SOKU HI CHŪ KAI
NEN PI KAN NON RIKI
SHAKU NEN TOKU GE
DATSU SHU SO SHO DOKU
YAKU
SHO YOKU GAI SHIN SHA
NEN PI KAN NON RIKI
GEN JAKU O HON NIN
WAKU GŪ AKU RA SETSU
DOKU RYŪ SHO KI TŌ
NEN PI KAN NON RIKI
JI SHIP-PU KAN GAI
NYAKU AKU JU I NYŌ
RI GE SŌ KA FU
NEN PI KAN NON RIKI
SHIS-SŌ MU HEN HŌ

GAN JA GYŪ FUKU KATSU
KI DOKU EN KA NEN
NEN PI KAN NON RIKI
JIN JŌ JI E KO
UN RAI KU SEI DEN
GŌ BAKU JU DAI U
NEN PI KAN NON RIKI
Ō JI TOKU SHŌ SAN
SHU JŌ HI KON NYAKU
MU RYŌ KU HIS-SHIN
KAN NON MYŌ CHI RIKI
NO GU SE KEN KU
GU SOKU JIN ZŪ RIKI
KŌ SHU CHI HŌ BEN
JIP-PŌ SHO KOKU DO
MU SETSU FU GEN SHIN
SHU JU SHO AKU SHU
JI GOKU KI CHIKU SHŌ
SHU RŌ BYŌ SHI KU
I ZEN SHITSU RYŌ METSU
SHIN KAN SHŌ JŌ KAN
KŌ DAI CHI E KAN
HI KAN GYŪ JI KAN
JŌ GAN JŌ SEN GŌ
MU KU SHŌ JŌ KŌ
E NICHU HA SHO AN
NŌ BUKU SAI FŪ KA
FU MYŌ SHŌ SE KEN
HI TAI KAI RAI SHIN
JI I MYŌ DAI UN JU
KAN RO HŌ U METSU JO
BON NŌ EN JŌ SHŌ
KYŌ KAN JO FU I

GUN JIN CHŪ
NEN PI KAN NON RIKI
SHU ON SHIT-TAI SAN
MYŌ ON KAN ZE ON
BON NON KAI CHŌ
ON SHŌ HI SE KEN
NON ZE KO SHU JŌ
NEN NEN NEN MOS-SHŌ GI
KAN ZE ON JŌ SHŌ
O KU NŌ SHI YAKU
NŌ I SA E KO
GU IS-SAI KU DOKU
JI GEN JI SHU JŌ
FUKU JU KAI MU RYŌ
ZE KO Ō CHŌ RAI
NI JI JI JI BO SĀ
SOKU JŪ ZA KI
ZEN BYAKU BUTSU GON
SE SON NYAKU U SHU JŌ
MON ZE KAN ZE ON BO SA
HON JI ZAI SHI GŌ
FU MON JI GEN JIN
ZŪ RIKI SHA TŌ CHI
ZE NIN KU DOKU FU SHŌ
BUS-SETSU ZE FU MON
BON JI SHU CHŪ
HACHI MAN SHI SEN SHU
JŌ KAI HOTSU MU TŌ DŌ
A NOKU TA RA SAN
MYAKU SAN
BO DAI SHIN

Ryogon Shu

No Ren Nen Ui Jō JI HO ZO
REN NEN UI JŌ JI HO ZO
REN NEN UI JŌ JI HO ZO
REN NEN UI JŌ JI HO ZO

Na Mu Sa Tan Do

SU GYA TŌ YĀ
O RA KŌ CHĪ
SA MYA SĀ
FU DO SHĀ
SA TA DŌ
FU DO KYŪ
SHĪ SHU NI SAN
NA MU SĀ BŌ
FU DO FŪ CHĪ
SA TO BĪ BYĀ
NA MU SA TO NAN
SA MYA SA FU DŌ
KYU SHI NAN
SO JA RA BO GYĀ
SU GYA NAN
NA MU RYŌ KĪ
O RA KA TO NAN
NA MU SŪ RYŌ
TO BO NO NAN
NA MU SO GE RI TŌ
GYA MI NAN
NA MU RYŌ KĪ
SA MYA GYA TO NAN
SA MYA GYA HO RĀ
CHI BO TO NO NAN
NA MU CHĪ
BŌ RI SHU NAN

NA MU SHI DO YĀ
BI CHI YĀ
TO RA RI SHU NAN
SHĀ HŌ NŌ
KE RA KŌ SO KŌ
SO RA MO TO NAN
NA MU HO RA KO MO NĪ
NA MU IN TŌ RĀ YĀ
NAM BO GYA BŌ CHĪ
RYŌ TŌ RĀ YĀ
U MŌ HŌ CHĪ
SŌ KĪ YĀ YĀ
NAM BO GYA BŌ CHĪ
NO RA YA NO YĀ
HO JA MŌ KŌ
SA MO TŌ RĀ
NA MU SHI GE RI TO YĀ
NAM BO GYA BŌ CHĪ
MO KO KYA RA YĀ
CHI RI HO RA NŌ
KYA RA YĀ
BI DO RĀ
HO NŌ KYA RA YĀ
O CHI MŌ CHĪ
SHI MO SHA NO NĪ
HO SHI NĪ
MO TO RI KYA NŌ
NA MU SHI GE RI TO YĀ
NAM BO GYA BŌ CHĪ
TO TO GYA TŌ
KYU RA YĀ
NA MU HO CHI MŌ
KYU RA YĀ
NA MU HO JA RĀ
KYU RA YĀ
NAM MŌ NĪ
KYU RA YĀ
NA MU KYA JA KYU RA YĀ
NAM BO GYA BŌ CHĪ

CHI RI SĀ
SHU RA SHI NŌ
HO RA KO RĀ
NO RA SHA YĀ
TO TO GYA TO YĀ
NAM BŌ GYĀ BŌ CHĪ
NA MU O MI TO BO YĀ
TO TO GYA TO YĀ
O RA KŌ CHĪ
SA MYA SĀ
FU DO YĀ
NAM BŌ GYĀ BŌ CHĪ
Ō SŪ BI YĀ
TO TO GYA TO YĀ
O RA KŌ CHĪ
SA MYA SĀ
FU DO YĀ
NAM BŌ GYĀ BŌ CHĪ
BI SHĀ JA YĀ
KYU RYŌ BI SHU RI YĀ
HO RĀ HO RA JA YĀ
TO TO GYA TO YĀ
NAM BŌ GYĀ BŌ CHĪ
SAN BU SŪ BI TŌ
SA REN
NO RA RA SHA YĀ
TO TO GYA TO YĀ
O RA KŌ CHĪ
SA MYA SĀ
FU DO YĀ
NAM BŌ GYĀ BŌ CHĪ
SHA KI YĀ MO NO EI
TO TO GYA TO YĀ
O RA KŌ CHĪ
SA MYA SĀ
FU DO YĀ
NAM BŌ GYĀ BŌ CHĪ
RA TA NŌ
KI TSU RA SHA YĀ

TO TO GYA TO YĀ
O RA KŌ CHĪ
SA MYA SĀ
FU DO YĀ
CHI BYA NĀ MŪ
SA GE RI TŌ
EI TAN BO GYA BŌ TŌ
SA TA DŌ
GYA TSU SHU NI SAN
SA TA DŌ HO DO RĀ
NA MU O HO RĀ SHI TAN
HO RĀ CHI YŌ KI RĀ
SA RA BŌ
FU DŌ KE RA KŌ
NI KE RA KŌ
KE GYA RA KO NĪ
HO RA BI CHI YĀ
SHI DO NĪ
O KYA RĀ MI RI SHŪ
HO RI TO RA YĀ
NI KE RĪ
SA RA BŌ HO DA NŌ
MO SHA NĪ
SA RA BŌ TO SHU SĀ
TO SHI HAN
HO NO NĪ HO RA NĪ
SHĀ TSŪ RĀ
SHI CHI NAN
KE RA KŌ SO KŌ
SO RA SHA JĀ
BI DO BEN
SA NO KĒ RĪ
O SHU SĀ BĪ
SHA CHI NAN
NO SHA JĀ
TO RA SHA JĀ HO RĀ
SA TO NO KE RĪ
O SHU SĀ NAN
MO KŌ

KE RA KO SHA JĀ
BI DO BEN
SA NO KĒ RĪ
SA BO SHĀ TSU RYO NĪ
HO RA SHA JĀ
KO RA TO SHI HAN
NA SHA NA SHA NĪ
BI SHA JĀ SHI DO RĀ
O KI NĪ U TŌ
KYA RA SHA JĀ
O HO RĀ
SHI DO KYU RĀ
MO KO HO RĀ
SEN SHĪ
MO KO TE CHŌ
MO KO CHI SHĀ
MO KO SUI TŌ
SHA HO RĀ
MO KO HO RĀ
HO DO RĀ HO SHI NĪ
O RI YA TO RĀ
BI RI KYŪ SHĪ
SHI BO BI SHA YĀ
HO JA RĀ MO RI CHĪ
BI SHA RYŌ TŌ
HO TO MO GYĀ
HO JA RĀ SHĪ
I KA NO O SHĀ
MO RA SHI BŌ
HO RA SHI DŌ
HO JA RĀ SEN SHĪ
BI SHA RA SHĀ
SE TO SHĀ BI CHI BŌ
FU SHI DŌ
SU MO RYŌ BŌ
MO KO SUI TŌ
O RI YA TO RĀ
MO KO HO RĀ
O HO RĀ HO JA RĀ

SHA KE RA SHI BŌ
HO JA RĀ
KYU MO RĪ
KYU RA TŌ RĪ
HO JA RĀ
KA SA TO SHĀ
BI CHI YĀ KE SHA NŌ
MO RI GYĀ
KU SU MO BŌ
KE RA TO NŌ
BI RU SHA NŌ
KYU RI YĀ YA RA TŌ
SHU NI SAN
BI SHA RYŌ BŌ
MO NI SHĀ
HO JA RĀ KYA NŌ
KYA HO RA BŌ
RYO SHA NŌ
HO JA RĀ
TO SHI SHĀ
SU TO SHĀ
KYA MO RĀ
SA SHA SHĪ
HO RA BŌ EI CHI I CHĪ
MO TO RA KE NŌ
SO BI RA SAN
KI HAN TSU IN
TSU NŌ MO MŌ SHĀ

U KI RI SHU KEN NO

HO RA SHĀ
SHI DŌ
SA TA DŌ
KYA TSU SHU NI SAN
KU KI TSU RYO YŌ
SE BO NŌ
KU KI TSU RYO YŌ
SHI TA HO NŌ

KU KI TSU RYO YŌ
HO RĀ
SHU SHI YĀ
SA BO SHĀ
NO KE RĀ
KU KI TSU RYO YŌ
SA BO YA SHĀ
KA RA SA SŌ
KE RA KO SHA JĀ
BI DO BEN
SA NO KĒ RĀ
KU KI TSU RYO YŌ
SHA TSU RĀ
SHI CHI NAN
KE RA KŌ SO KŌ
SO RA NAN
BI DO BEN
SA NO RĀ
KU KI TSU RYO YŌ
RA SHA BO GYA BAN
SA TA DŌ
KYA TSU SHU NI SAN
HO RA TEN
SHA KI RĪ MO KŌ
SO KO SA RĀ
FU JU SO KŌ
SA RA SHI RI SĀ
KYU SHI SO KŌ
SA NI CHI RĪ O BI CHĪ
SHI BO RI TŌ
SĀ SĀ A GYĀ
MO KO HO JA RYO TO RĀ
CHI RI FU BO NŌ
MAN SA RĀ U KIN
SO SHI CHĪ HO BO TSŪ
MO MO IN TSU NŌ
MO MŌ SHĀ

RA SHA BO YA

SHU RA BŌ YĀ
O KI NI BO YĀ
U TO KYA BO YĀ
BI SHA BO YĀ
SHA SA TO RA BO YĀ
HO RĀ SHA KE RA BO YĀ
TO SHI SHA BO YĀ
O SHA NI BO YĀ
O KYA RĀ MI RI SHU BO YĀ
TO RA NĪ FU MI KEN
BO GYA BO TO BO YĀ
U RA KYA BO TO BO YĀ
RA SHĀ TAN SHA BO YĀ
NO KYĀ BO YĀ
BI SHU TA BO YĀ
SU BO RA NO BO YĀ
YA SHĀ KE RA KŌ
RA SHA SŪ KE RA KŌ
BI RI DŌ KE RA KŌ
BI SHA JĀ KE RA KŌ
FU DO KE RA KŌ
KYU HA ZĀ KE RA KŌ
FU TA NŌ KE RA KŌ
KYA SHA
FU TA NŌ KE RA KŌ
SHI GE DŌ KE RA KŌ
O HA SHI
MO RĀ KE RA KŌ
U TA MO TO KE RA KŌ
SHA YA KE RA KŌ
KI RI HO CHI KE RA KŌ
SHA TO KO RI NAN
KE BO KO RI NAN
RYO CHI RĀ KO RI NAN
MO SŌ KO RI NAN
ME TŌ KO RI NAN
MO SHĀ KO RI NAN

SHA TŌ KO RI NĪ
SHI BI DŌ KO RI NAN
BI DŌ KO RI NAN
HO DŌ KO RI NAN
O SHU SĀ KO RI NĪ
SHI DŌ KO RI NĪ
CHI SA SA BI SAN
SA BŌ KE RA KO NAN
BI DO YA SHĀ
SHI DO YA MĪ KI RA YA MĪ
HO RI HO RĀ
SHA GYĀ
KI RI TAN BI DO YA SHĀ
SHI DO YA MĪ KI RA YA MĪ
SA E NĪ
KI RI TAN BI DO YA SHĀ
SHI DO YA MĪ KI RA YA MĪ
MO KO HO JŪ
HO DO YĀ
RYO TO RĀ
KI RI TAN BI DO YA SHĀ
SHI DO YA MĪ KI RA YA MĪ
NO RA YA NŌ
KI RI TAN BI DO YA SHĀ
SHI DO YA MĪ KI RA YA MĪ
TO TO GYĀ
RYO SA SHĪ
KI RI TAN BI DO YA SHĀ
SHI DO YA MĪ KI RA YA MĪ
MO KO KYA RĀ
MO TO RI KYA NŌ
KI RI TAN BI DO YA SHĀ
SHI DO YA MĪ KI RA YA MĪ
KYA HO RI GYĀ
KI RI TAN BI DO YA SHĀ
SHI DO YA MĪ KI RA YA MĪ
SHA YA KE RĀ
MO TO KE RĀ
SA BO RA TŌ

SO TO NŌ
 KI RI TAN BI DO YA SHĀ
 SHI DO YA MĪ KI RA YA MĪ
 SHA TSU RĀ
 HO KI MĪ
 KI RI TAN BI DO YA SHĀ
 SHI DO YA MĪ KI RA YA MĪ
 BI RI YŌ
 KI RI SHĪ
 NAN TŌ
 KI SA RĀ
 KYA NO HO CHĪ
 SO KI YĀ
 KI RI TAN BI DO YA SHĀ
 SHI DO YA MĪ KI RA YA MĪ
 NO KE NŌ
 SHA RA HO NŌ
 KI RI TAN BI DO YA SHĀ
 SHI DO YA MĪ KI RA YA MĪ
 O RA KAN
 KI RI TAN BI DO YA SHĀ
 SHI DO YA MĪ KI RA YA MĪ
 BI DO RA GYĀ
 KI RI TAN BI DO YA SHĀ
 SHI DO YA MĪ KI RA YA MĪ
 HO JA RA HO NĪ
 KYU KI YĀ
 KYU KI YĀ
 KYA CHI HO CHI
 KI RI TAN BI DO YA SHĀ
 SHI DO YA MĪ KI RA YA MĪ
 RA SHA BŌ
 BO GYA BAN
 IN TSU NŌ
 MO MŌ SHĀ

BO GYA BA SA TAN DO

HO DO RĀ
 NA MU SUI TŌ CHĪ
 O SHI DŌ
 NO RA RA GYĀ
 HO RA BŌ
 SHI FU SĀ
 BI GYĀ
 SA TA DŌ
 HO CHI RĪ
 SHI FU RĀ
 SHI FU RĀ
 TO RĀ TO RĀ
 BI DO RĀ
 BI DO RĀ
 SHI DO SHI DŌ
 KU KI KU KĪ
 HA ZA HA ZĀ
 HA ZA HA ZĀ
 HA ZA SO KŌ
 KĪ KĪ HAN
 O MO GYA YA HAN
 O HO RĀ CHĪ
 KO TO HAN HO RĀ
 HO RA TO HAN
 O SU RĀ BI DO RĀ
 BO GYA BAN
 SA BO CHI BI BI HAN
 SA BO NO KYA BI HAN
 SA BO YA SHA BI HAN
 SA BO KE TO BO BI HAN
 SA BO FU TA NO BI HAN
 KYA SHA FU TA NO BI HAN
 SA BO TO RYŌ
 KI CHI BI HAN
 SA BO TO SHU BI RĪ
 KI SHU CHI BI HAN
 SA BŌ SHI BO RI BI HAN

SA BO O HA SHI MO RI BI HAN
 SA BO SHA RĀ
 HO NO BI HAN
 SA BO CHĪ CHI KI BI HAN
 SA BO TA MŌ
 TO KI BI HAN
 SA BO BI DO YA RĀ
 SHI SHA RI BI HAN
 SHA YA KE RĀ
 MO TO KE RĀ
 SA BO RA TŌ
 SO TO KI BI HAN
 BI CHI YĀ
 SHA RI BI HAN
 SHA TSU RĀ
 HO KI NI BI HAN
 HO JA RĀ
 KYU MO RĪ
 BI DO YA RA SHI BI HAN
 MO KO HO RA CHI YŌ
 SHA KI RI BI HAN
 HO JA RĀ SHŌ
 KE RA YĀ HO RĀ
 SHA KI RA SHĀ E HAN
 MO KŌ KYA RA YĀ
 MO KO MO TO RI KYA NŌ
 NA MU SO GE RI TŌ
 YA HAN
 BI SHU NŌ
 BI E HAN
 HO RA KŌ
 MO NI E HAN
 O KI NI E HAN
 MO KO KE RI E HAN
 KE RA TO JI E HAN
 ME TO RI E HAN
 RŌ TO RI E HAN
 SHAN BU SŌ E HAN
 KE RA RA TO RI E HAN

KYA HO RI E HAN
 O CHI MO SHI DŌ
 KYA SHI MO SHA NŌ
 HO SU NI E HAN
 EN KI SHI SĀ
 TO BO SHĀ
 MO MO IN TSU NŌ
 MO MŌ SHĀ

TO SHU SA SHI DO

O MO TO RĪ
 SHI DŌ
 U SHĀ KO RĀ
 KYA BO KO RĀ
 RYO CHI RA KO RĀ
 HO SO KO RĀ
 MO SHA KO RĀ
 SHA DO KO RĀ
 SHI BI DO KO RĀ
 HO RA YĀ KO RĀ
 KEN TO KO RĀ
 FU SU BO KO RĀ
 HO RA KO RĀ
 HO JA KO RĀ
 HO BO SHI DŌ
 TO SHU SA SHI DŌ
 RŌ TO RA SHI DŌ
 YA SHĀ KE RA KŌ
 RA SHA SŌ KE RA KŌ
 BI RI DŌ KE RA KŌ
 BI SHA JĀ KE RA KŌ
 FU DO KE RA KŌ
 KYU HA ZĀ KE RA KŌ
 SHI GE DŌ KE RA KŌ
 U TA MO TO KE RA KŌ
 SHA YA KE RA KŌ
 O HA SA MO RĀ
 KE RA KŌ

SA KI GA SĀ
 KI NI KE RA KŌ
 RI FU JĪ KE RA KŌ
 SHA MI GYĀ KE RA KŌ
 SHA KI NĪ KE RA KŌ
 MO TO RĀ
 NA CHI GYĀ KE RA KŌ
 O RA BŌ KE RA KŌ
 KE TO HO NI KE RA KŌ
 SHI FU RĀ
 I GYĀ KI GYĀ
 SUI CHI YA GYĀ
 TO RI CHI YA GYĀ
 SHA TŌ TA GYĀ
 NI CHI SHI FU RĀ
 BI SA MŌ
 SHI FU RĀ
 HO CHI GYĀ
 BĪ CHI GYĀ
 SHI RI SHU MI GYĀ
 SO NI HO CHI GYĀ
 SA BŌ
 SHI FU RĀ
 SHI RYŌ
 KI CHĪ MO TO BĪ
 TA RYO SHI KEN
 O KI RYO KEN
 MO KI RYO KEN
 KE RI TŌ RYO KEN
 KE RA KO KE RAN
 KE NO SHU RAN
 TAN TO SHU RAN
 KI RI YĀ SHU RAN
 MO MO SHU RAN
 HO RI SHI BO SHU RAN
 BI RI SHU SA SHU RAN
 U TO RA SHU RAN
 KE SHI SHU RAN
 HO SHI CHI SHU RAN

U RYŌ SHU RAN
 SHA GYĀ SHU RAN
 KA SHI DO SHU RAN
 HO DO SHU RAN
 SO BO A GYA HO RA SHĀ
 GYA SHU RAN
 FU DO BI DO SĀ
 SA KI NĪ
 SHI FU RĀ
 TO TO RYO GYĀ
 KE TO RYO KI SHĪ
 HO RU TŌ BĪ
 SA HO RYŌ
 KO RI GYĀ
 SHU SA TO RĀ
 SO NO KE RĀ
 BI SA YŪ GYĀ
 O KI NĪ
 U TO GYĀ
 MO RA BI RĀ
 KEN TO RĀ
 O GYA RĀ
 MI RI SHŪ
 TA RE BO GYĀ
 CHI RI RA SĀ
 BI RI SHU SHI GYĀ
 SA BO NŌ
 KYU RĀ
 SU I GYĀ BĪ
 KE RA RI YA SHĀ
 DO RA SŪ
 MO RA SŪ
 BI CHI SAN
 SO BI SAN
 SHI TA DŌ
 HO DO RĀ
 MO KO HO JA RYŌ
 SHU NI SAN
 MO KO HO RĀ

SHA KI RAN
 YA HO TO DŌ
 SHA YU SHA NŌ
 ME TO RI NŌ
 BI DO YĀ
 HO DO KYA RU MĪ
 CHI SHU HO DO KYA RU MĪ
 HO RA BI DŌ
 HO DO KYA RU MĪ
 TO JI TŌ EN
 O NO RI
 BI SHĀ CHĪ
 BI RA HO JA RA TO RĪ
 HO DO HO DO NĪ
 HO JA RĀ HO NI HAN
 KU KI TSU RYO YŌ
 HAN SO MŌ KŌ

[Sho Sai Shu]

MO KO HO JA HO RO MI
 MO KO HO JA HO RO MI
 MO KO HO JA HO RO MI
 MO KO HO JA HO RO MI

Hannya Shingyo

Maka Hannya Haramita Shingyo

KAN JI ZAI BO SA
 GYŌ JIN
 HAN-NYA HA RA MI TA
 JI SHŌ KEN GO ON KAI
 KŪ DO IS-SAI KU YAKU
 SHA RI SHI
 SHIKI FU I KŪ
 KŪ FU I SHIKI
 SHIKI SOKU ZE KŪ
 KŪ SOKU ZE SHIKI
 JU SŌ GYŌ SHIKI
 YAKU BU NYO ZE
 SHA RI SHI
 ZE SHO HŌ KŪ SŌ
 FU SHŌ FU METSU
 FU KU FU JŌ
 FU ZŌ FU GEN
 ZE KO KŪ CHŪ
 MU SHIKI MU JU SŌ GYŌ
 SHIKI MU GEN
 NI BI ZES-SHIN
 NI MU SHIKI SHŌ KŌ MI
 SOKU HŌ MU GEN KAI
 NAI SHI MU
 I SHIKI KAI
 MU MU MYŌ YAKU MU
 MU MYŌ JIN
 NAI SHI MU RŌ SHI
 YAKU MU RŌ SHI JIN
 MU KU SHU METSU DŌ
 MU CHI YAKU MU TOKU
 I MU SHO TOKU KO
 BO DAI SATTA
 E HAN-NYA HA RA MI TA

KO SHIN MU KEI GE
MU KEI GE KO MU
U KU FU ON RI IS-SAI TEN
DŌ MU SŌ
KU GYŌ NE HAN
SAN ZE SHO BUTSU
E HAN-NYA HA RA MI TA
KO TOKU A NOKU TA RA
SAN MYAKU SAN BO DAI
KO CHI
HAN-NYA HA RA MI TA
ZE DAI JIN SHU
ZE DAI MYŌ SHU
ZE MU JŌ SHU
ZE MU TŌ DŌ SHU
NŌ JO IS-SAI KU SHIN
JITSU FU KO
KO SETSU
HAN-NYA HA RA MI TA
SHU SOKU SETSU
SHU WATSU

GYA TEI GYA TEI
HA RA GYA TEI
HA RA SŌ GYA TEI
BO JI SO WA KA

HAN-NYA SHIN GYŌ

Sho Sai Shu (3x)

NĀ MŪ SĀ MAN DĀ

MO TO NAN
O HA RĀ CHĪ
KO TO SHĀ
SO NO NAN
TŌ JĪ TŌ EN
GYĀ GYĀ
GYĀ KĪ
GYĀ KĪ
UN NUN

SHI FU RĀ
SHI FU RĀ
HA RĀ SHI FU RĀ
HA RA SHI FU RĀ
CHI SHU SĀ
CHI SHU SĀ
SHI SHU RĪ SHI SHU RĪ

SO HA JĀ SŌ HA JĀ
SE CHI GYĀ
SHI RI EI

SŌ MŌ KŌ

Chin Shu Rinzai Esho Zenji Go Roku No Jo

(Gassho)

Ō BAKU SAN TŌ NĪ
KATTE TSŪ BŌ NI AI
TAIGU NO ROKKA NI
MASA NI CHIKKEN O
GESU
NYŌ ZETSU NO RŌBA
NYŌSHŌ NO KISU
KONO FŪTENKAN
FUTATABI KOSHU O
NAZU GANKOKU NI MATSU
O UU KŌJIN NO HYŌBŌ
KAKUTŌ CHI O HORU
HOTONDO KATSUMAI
SERARU
KONO KŌ SEI O
UKEGATTE MAKU NI
JIKAKUSU JI SHITE KIAN O
YAITE ZETTŌ O ZADAN SU
KORE KANAN NI
ARAZUNBA SUNAWACHI
KAHOKU NI KISEN IN KOTO
NI NOZONDE ŌRAI O UNSAI
SHI YŌSHIN O HAJŌ SHITE
HEKIRYŪ BANJIN DATSUNIN
DAKKYŌ SEN DA O TŌCHŪ
SHI SANYŌ SANGEN NOSSU
O KENTSUISU TSUNE NI
KASHA NI ATTE TOCHŪ O
HANAREZU MUI NO SHINNIN
MENMON YORI SHUTSU
NYŪSU RYŌDŌ HITO SHIKU

KASSU HINJU REKINEN
SHŌYŪ DŌJI MOTO ZENGO
NASHI RYŌKA
ZŌ NI TAI SHI KYO KOKU
KOE O TSUTAU MYŌ Ō MU
HŌ NI SHITE
CHINSEKI O TODOMEZU
E O HARATTE NANMAI
SHITE DAIMEI NI REI SHISU
KŌKE SHISHŌ SHITE TŌDŌ
NI MUKAE JISU DŌBYŌ
TEPPATSU
SHITSU O ŌI KOTOBA O
TOZU MATSU OI KUMO
SHIZUKA NI SHITE
KŌNEN TO SHITE JI TEKISU
MENPEKI IMADA
IKUBAKU NARAZARU NI
MIPPU MASA NI OE NAN
TOSU SHŌHŌ TARE KA
TSUTAU KATSU ROHEN NI
MESSU ENGAKU NO RŌEN
IMA TAME NI RUZŪSU
TENKEN SHI MOCHI KITARU
YUE NI SHASEN NASHI
TADA IKKATSU O
AMASHITE NAO SHŌRYŌ
SEN KOTO O YŌSU
GUGEN NO ZENRU
KOINEGAWAKU WA
AYAMATTE KOSURU
KOTO NAKARE
SENNA KŌSHI
CHŪSHŪ NO HI
TSUTSUSHINDE JOZU

English:

On top of Mount Obaku he met the painful stick. On Taigu's ribs he could use his fist. "Garrulous grandmother!" "Bed-wetting little devil!" "This lunatic twice pulling the tigers whiskers!" In a rocky gorge he planted pines, a landmark for later generations. He dug the ground with his mattock; the others were nearly buried alive. Having approved the youngster, Obaku slapped himself right on the mouth. On leaving, Rinzai wanted to burn the arm-rest; he will sit upon the tongues of everyone. If he didn't go to Kanan, he'd return to Kahoku. His temple overlooked the old ferry landing - he carried travelers across the stream. He guarded the vital fording-place like an escarpment ten thousand spans high. Snatching away the man or the surroundings, he shaped and fashioned superlative students. With his Three States and Three Fundamentals, he forged and tempered black-robed monks. He's always at home, yet forever on the way. The true man without rank went in and out the face. The monks of the two halls gave equal shouts, but guest and host were

obvious. Illumination and action are simultaneous, fundamentally without front or back. A mirror confronting a form, an empty valley echoing a sound. Marvelously responding in any direction, he left not a trace behind. Tucking up his robe, he journeyed southward, then went to stay in Daimei. Koke took him as his teacher and attended him in the Eastern Hall. Still using the copper pitcher and iron bowl, he closed his room and stopped his words. As the pines grew old and the clouds idled, he found boundless contentment within himself. He had not long sat facing the wall when the secret transmission neared its end. To whom was the True Dharma transmitted? It was extinguished upon reaching the blind ass! Old En of Engaku has now undertaken to circulate this text. It has been examined and corrected, therefore it contains no error or confusion. There is still one more shout coming; it needs further consideration: Zen students who have the eye to see, I entreat you not to exploit this text. Preface respectfully composed on the day of the mid-autumn festival, the year Senna of Koshi era.

Dai Hi Shu

Na Mu Ka Ra Tan No

TO RA YĀ YĀ NA MU O RI
YĀ BO RYO KI CHĪ
SHI FU RA YĀ FU JI SA TO
BO YĀ MO KO SA TO BO
YĀ MO KŌ KYA RU NI KYA
YĀ EN SĀ HA RA HA EI
SHU TA NŌ TON SHĀ
NA MU SHI KI RĪ
TO I MŌ O RI YĀ
BO RYO KI CHĪ
SHI FU RĀ RI TO BŌ
NA MU NO RĀ KI JI KI RĪ
MO KO HO DŌ SHA MI
SA BŌ O TO CHŌ SHU
BEN O SHU IN
SA BO SA TŌ NO MO BO
GYĀ MO HA TE CHO
TO JI TŌ EN
O BO RYO KĪ
RYO GYA CHĪ
KYA RA CHĪ I KI RI
MO KŌ FU JI SA TŌ
SA BO SA BŌ
MO RA MO RĀ
MO KI MO KĪ RI TO IN
KU RYŌ KU RYŌ KE MO
TO RYŌ TO RYŌ HO JA
YA CHĪ
MO KO HO JA YA CHĪ
TO RA TO RĀ CHI RI NĪ
SHI FU RA YĀ
SHA RŌ SHA RŌ MO MO
HA MO RĀ HO CHI RĪ
YU KI YU KĪ
SHI NO SHI NŌ O RA
SAN FU RA SHA RĪ

HA ZA HA ZĀ
FU RA SHA YĀ KU RYŌ
KU RYŌ MO RA
KU RYŌ KU RYŌ KI RI
SHA RŌ SHA RŌ
SHI RI SHI RĪ
SU RYŌ SU RYŌ
FU JI YĀ FU JI YĀ
FU DO YĀ FU DO YĀ
MI CHI RI YĀ
NO RA KIN JĪ
CHI RI SHU NI NŌ
HO YA MO NO SO MO KŌ
SHI DO YĀ SO MO KŌ
MO KO SHI DO YĀ
SO MO KŌ
SHI DO YU KI
SHI FU RA YĀ SO MO KŌ
NO RA KIN JĪ SO MO KŌ
MO RA NO RĀ SO MO KŌ
SHI RA SUN
O MO GYA YĀ SO MO KŌ
SO BO MO KO SHI DO YĀ
SO MO KŌ
SHA KI RĀ O SHI DO YĀ
SO MO KŌ
HO DO MO GYA SHI DO
YĀ SO MO KŌ
NO RA KIN JĪ HA GYA RA
YĀ SO MO KŌ
MO HO RĪ SHIN GYA RA
YĀ SO MO KŌ

NA MU KA RA TAN NŌ TO
RA YĀ YĀ NA MU O RI YĀ
BO RYO KI CHĪ
SHI FU RA YĀ SO MO KŌ
SHI TE DŌ MO DO RĀ
HO DO YĀ SO MO KŌ

Bosatsu Gangyo Mon

(Gassho)

DESHI SOREGASHI
TSUTSUSHINDE SHOHŌ
NO JISSŌ O KANZURU
NI MINA KORE NYORAI
SHINJITSU NO MYŌSŌ
NI SHITE JIN JIN SETSU
SETSU ICHI ICHI FUSHI
GI NO KŌMYŌ NI ARAZU
TO IU KOTO NASHI
KORE NI YOTTE INISHIE
SENTOKU WA CHŌRUI
CHIKURUI NI ITARU
MADE GASHŌ RAIHAI NO
KOKORO O MOTTE
AIGO SHI TAMAERI
KARUGA YUE NI JŪ NI JI
CHŪ WARE RA GA SHIN
MYŌ YŌ GO NO ONJIKI
EBUKU WA MOTO YORI
KŌSO NO DANPI NIKU NI
SHITE GONGEN JIHI NO
BUNSHIN NAREBA
TARE KA AETE KUGYŌ
KANSHA SEZARAMUYA
MUJŌ NO KIBUTSU NAO
SHIKARI IWANYA HITO NI
SHITE OROKA NARU MONO
NIWA HITO SHIO RENMIN
KENNEN SHI
TATOE AKUSHŪ ONTEKI
TO NATTE WARE O
NONOSHIRI WARE O
KURUSHIMURU KOTO
ARU MO KORE WA KORE
BOSATSU GONGE NO DAI
JIHI NI SHITE MURYŌ
GŌRAI GAKEN HENSHŪ

NI YOTTE TSUKURI
NASERU WAGA MI NO
ZAIGŌ O SHŌMETSU
GEDATSU SESHIME
TAMŌ HŌBEN NARI TO
ISSHIN KIMYŌ GONJI O
KENJŌ NI SHITE FUKAKU
JŌSHIN O OKOSABA
ICHI NEN TŌ JŌ NI
RENGE O HIRAKI ICHI GE
ICHI BUTSU O GEN JI
ZUISHO NI JŌDO O
SHŌGON SHI NYORAI
NO KŌMYŌ KYAKKA NI
KENTETSU SEN
NEGAWAKU WA KONO
KOKORO O MOTTE
AMANEKU ISSAI NI
OYOBOSHI WARERA TO
SHUJŌ TO ONA JIKU
SHUCHI O MADOKA NI SEN
KOTO O

English:

Disciples when I humbly observe
the true nature of things, all are
the marvelous manifestation of
the Tathagata's truth. Atom by
atom, instant by instant, all are
none other than his mysterious
radiance. Because of this our
virtuous ancestors extended
loving care and reverence toward
even such beings as birds and
beasts.
How then can we be but
humbly grateful for the food
drink and clothing that

nourishes and protects us
throughout the day. These being
in essence the warm skin and
flesh of the great masters, the
incarnate compassion of the
Buddha. If it is so even with
inanimate objects, how much
more should we be kind and
merciful towards human beings,
even those who are foolish.
Though they become our sworn
enemies, reviling and persecuting
us, we should regard them as
Bodhisattva manifestations, who
in their great compassion are
employing skillful means to help
emancipate us from the sinful
karma, we have produced over
countless kalpas through our
biased self-centered views.
If we awaken in ourselves this
deep pure faith, offering humble
words and taking sincere refuge
in the Buddha, then with every
thought there will bloom a lotus
flower, each with a Buddha. These
Buddhas will establish Pure Lands
everywhere and reveal the
radiance of the Tathagata beneath
our very feet.
May we extend this mind
throughout the universe,
so that we and all sentient beings
may equally bring to fruition the
seeds of wisdom.

Daisegaki

(Gassho)

JA JIN NYŪ RYŌ SHĪ

SAN SHĪ I SHĪ FŪ
IN KAN HA KAI SHI
I SHĪ YUI SHIN ZŌ

NA MU JI HŌ FŪ
NA MU JI HŌ HĀ
NA MU JI HŌ SEN
NA MU HON SŪ SHI KYA
MU NI FŪ
NA MU DAI ZU DAI HI
KYŪ KU KAN SHI IN
BU SĀ
NA MU KĪ KŌ O NAN SON
SHĀ
NA MU SA BŌ
TO TO GYA TŌ
BO RYO KI CHI EN
SAN MO RĀ
SAN MO RĀ KIN
NA MU SU RYO BO YĀ
TO TO GYA TO YĀ
TO JI TŌ EN
SU RYŌ SU RYŌ
BO YA SU RYŌ
BO YA SU RYŌ
SO MO KO

NA MU SĀ MAN DĀ
HO DO NAN PAN

NA MU HŌ SHIN JI RAI

NA MU TO HŌ JI RAI
NA MU MYŌ SHI SHIN JI
RAI
NA MU KŌ HA SHIN JI RAI
NA MU RI FU I JI RAI
NA MU KAN RO YŌ JI RAI
NA MU O MI TO JI RAI

NA MU O MI TO BO YĀ
TO TO GYA TO YĀ
TO NI YA TŌ
O MI RĪ TSU BO MĪ
O MI RI TŌ
SHI TA BO MĪ
O MI RI TŌ
BI GYA RĀ CHĪ
O MI RI TŌ
BI GYA RA TŌ
GYA MI NĪ
GYA GYA NŌ
SHI TO GYA RI
SO MO KO

JIN SHŪ KYĀ JĪ JIN NIN
SHĪ
FŪ SHĪ Ō SĀ SHŪ KĪ JĪN
GEN KAI BŌ MON SHĀ
KEN SHĪN
SHĪ DŌ YU MIN SAN ZEN
DŌ
KĪ Ī SAN PŌ HĀ BŪ JĪ
KYŪ KIN TĒ SHIN BŪ JŌ
GĀ
KUN TĒ BŪ HEN JIN MI
RĀI
Ī SHĪ SHUN SAN ZUN PĀ

SHĪ
JI TEN KI JIN SHŪ
GO KIN SU JI KYŪ
SU JI HEN
JI HŌ I SHĪ KI JIN KYŪ

Ī SŪ SHŪ AN SHŪ SEN
GĒN
HŌ TĀ BŪ MŌ KĪ RŌ TĒ
SON SHĀ FŪ RĀ JŪ BŪ
KYŪ
MŌ SHA RĪ KŪ SAN NAN
NYŌ
SŪ IN SAN YŪ SHĪ AN SHĪ
SAN ZŪ HĀ NAN KŪ
SHUN SAN
KYŪ MŌ KUI KŌ SEN NĀ
SŪ
JIN SHŪ RIN NUI
SAN JIN ZŪ

GEN I SU KUN TEI
FU GYŪ Ō I SHĪ
GO TEN I SHUN SAN
KAI KYŪ JIN BU DŌ

JĪ HŌ
SAN SHĪ I SHĪ SHI
FU SHI SON BU SĀ
MŌ KŌ SĀ
MO KŌ HŌ JĀ HŌ RŌ MI

Buchinson Shin Dharani

NŌ BŌ BA GYA BA TEI
TA RE RO KI YA
HA RA CHĪ
BI SHI SHU DA YĀ
BO DA YĀ
BA GYA BA TEI
TA NI YA TĀ
ON BI SHU DA YĀ
BI SHU DA YĀ SA MA SA
MA SAN MAN DĀ
HA BA SHĀ
SO HA RA DĀ
GYA CHI GYA KA NŌ
SO BA HAN BĀ
BI SHU TEI
A BI SHIN SHĀ
TO MAN SO GYA TĀ
HA RA BA SHA NŌ
A MI RI TĀ
BI SEI KEI
MA KA MAN DA RA
HA DA I
A KA RĀ
A KA RĀ
A YU SAN DA RA NĪ
SHU DA YĀ
SHU DA YĀ
GYA KYA NŌ
BI SHU TEI
U SHU NI SHA
BI JA YĀ
BI SHU TEI
SA KA SA RĀ A RA

SHIN MEI
SAN SO NI TEI
SARA BĀ
TA TA GYA TĀ
BA RO GYA NĪ
SA TA HA RA MI TĀ
HA RI HO RA NĪ
SARA BĀ
TA TA GYA TĀ
KI RI DA YĀ
CHI SHU TA NŌ
CHI SHU CHI TĀ
MA KA MO DA REI
BA ZA RA GYA YĀ
SŌ GYA TA NŌ
BI SHU TEI
SARA BĀ
HA RA DĀ
HA YA TO RI
GYA CHĪ HA RI
BI SHU TEI
HA RA CHI NĪ
HA RA DA YĀ
A YOKU SHU TEI
SAN MA YĀ
CHI SHU CHI TEI
MA NI MA NĪ
MA KA MA NĪ
TA TA TA BO DĀ
KU CHI HA RI SHU TEI
BI SO BO DĀ
BO JI SHU TEI
JA YĀ JA YĀ
BI JA YĀ BI JA YĀ
SA MO RĀ SA MO RA
SARA BA BO DĀ

CHI SHU CHI TA SHU TEI
BA JI RĪ BA ZA RĀ
GYARA BEI BA ZA RAN
HA BA TO MA MĀ
SHA RI RAN
SARA BĀ SA TO BA NAN
SHA GYA YĀ HA RI BI
SHU TEI SARA BĀ
GYA CHI HA RI SHU TEI
SARA BĀ
TA TA GYA TĀ
SHIS-SHA MEI
SAN MA JIN BA
SŌ EN DŌ SARA BĀ
TA TA GYA TĀ
SAN MA JIN BA
SŌ CHI SHU CHI TEI
BŌ JI YA
BŌ JI YA
BI BO JI YA
BI BO JI YA
BŌ DA YA
BŌ DA YA
BI BO DA YA
BI BO DA YA
SAN MAN DĀ
HA RI SHU TEI
SARA BĀ
TA TA GYA TĀ
KI RI DA YĀ
CHI SHU TA NŌ
CHI SHU CHI TĀ
MA KA MO DA REI
SŌ WĀ KĀ

Gyaku On Jin Shu (3x)

NA MU FU DO YĀ
NA MU DA MO YĀ
NA MU SUN GYĀ YĀ
NA MU JĪ HŌ SHĪ BŪ
NA MU SHĪ BŪ SĀ MO KO
SĀ
NA MU SHĪ SHIN SUN
NA MU SHŪ SHĪ SA RA
GYĀ
SA RA GYĀ
SA RA GYĀ
MU TO NAN KĪ

A GYA NĪ KĪ
NI GYA SHĪ KĪ
A GYA NĀ KĪ
HA RA NĪ KĪ
A BI RĀ KĪ
HĀ DAI RĪ KĪ
SHIKKŌ SHIKKŌ
MAKU TOKU KŪ JŪ

Shi gu sei gan mon (3x)

(Gassho)

**SHU JŌ MU HEN SEI
GAN DO**

BONNŌ MUJIN
SEI GAN DAN

HŌMON MURYŌ
SEI GAN GAKU

BUTSUDŌ MUJŌ
SEI GAN JŌ

The Bodhisattva Vows

Sentient beings

are numberless:

I vow to liberate them

Desires are inexhaustible:

I vow to put an end to them

The Dharmas are boundless:

I vow to master them

The Buddha's way is

unsurpassable: I vow to become it

Ita Ten Fu Gin

ON ITA TEI TA

MOKO TEI TA SOWAKA

OM MOKO

KYA RA YA SOWAKA

ON KEN BA YA

KEN BA YA SOWAKA

ON KURA DAN NO

UN JAKA SOWAKA

OM BEI

SHIRAMANDA YA SOWAKA

OM BA SAM BA

EN TEI SHUYA JIN

SOWAKA

NAN DA RYU O

BATSU NAN DA RYU O

SHAKARA RYU O

WASHU KITSU RYU O

TOKU SHAKA RYU O

ANABA DATTA RYU O

MANASHI RYU O

UHADA RYU O

Hakuin Zenji Zazen Wasan

(Gassho)

SHUJŌ HONRAI
HOTOKE NARI
MIZU TO KŌRI NO
GOTOKU NI TE
MIZU O HANARETE
KŌRI NAKU
SHUJŌ NO HOKA NI
HOTOKE NASHI
SHUJŌ CHIKAKI O
SHIRAZU SHITE
TŌKU MOTOMURU
HAKANASAYO
TATOEBA MIZU NO
NAKA NI ITE
KATSU O SAKEBU GA
GOTOKU NARI
CHŌJA NO IE NO
KOTO NARITE
HINRI NI MAYŌ NI
KOTO NARA ZU
ROKUSHU RINNE NO
INNEN WA
ONORE GA GUCHI NO
YAMIJI NARI
YAMIJI NI YAMIJI O
FUMI SOETE
ITSUKA SHŌJI O
HANARU BEKI
SORE MAKAN NO
ZENJŌ WA
SHŌTAN SURU NI
AMARI ARI

FUSE YA JIKAI NO
SHOHARAMITSU
NENBUTSU ZANGE
SHUGYŌ TŌ
SONO SHINA ŌKI
SHOZENGYŌ
MINA KONO UCHI NI
KISURU NARI
ICHIZA NO KŌ O
NASU HITO MO
TSUMISHI MURYŌ NO
TSUMI HOROBU
AKUSHU IZUKU NI
ARI NUBEKI
JŌDO SUNAWACHI
TŌ KARAZU
KATAJIKE NAKU MO
KONO NORI O
HITO TABI MIMI NI
FURURU TOKI
SANTAN ZUIKI
SURU HITO WA
FUKU O URU KOTO
KAGIRI NASHI
IWANYA MIZU KARA
EKŌ SHITE
JIKI NI JISHŌ O
SHŌ SURE BA
JISHŌ SUNAWACHI
MUSHŌ NITE
SUDENI KERON O
HANARE TARI
INGA ICHINYO NO MON
HIRAKE
MU NI MU SAN NO

MICHI NAOSHI
MUSŌ NO SŌ O SŌ TO
SHITE
YUKU MO KAERU MO
YOSO NARAZU
MUNEN NO NEN O NEN
TO SHITE
UTAU MO MAU MO
NORI NO KOE
SANMAI MUGE NO
SORA HIROKU
SHICHI ENMYŌ NO
TSUKI SAEN
KO NO TOKI NANI O KA
MOTOMU BEKI
JAKU METSU GEN ZEN
SURU YUE NI
TŌSHO SUNAWACHI REN
GE KOKU
KO NO MI SUNAWACHI
HOTOKE NARI

Hakuin Zenji's Song of Zazen

All sentient beings are essentially Buddhas.
As with water and ice,
there is no ice without water;
Apart from sentient beings there
are no Buddhas.
Not knowing how close the truth is
we seek it far away – what a pity!
We are like one, who in the
midst of water cries out
desperately in thirst.

We are like the son of a rich man,
who wandered away among the
poor.
The reason, we transmigrate
through the Six Realms, is because
we are lost in the darkness
of ignorance.
Going further and further astray in
the darkness, how can we ever be
free from birth-and-death?

As for the Mahayana practice of
Zazen, there are no words to
praise it fully.

The Six Paramitas, such as giving,
maintaining the precepts and
various other good deeds, like
invoking the Buddha's name,
repentance and spiritual training,
all finally return to the practice
of Zazen.

Even those, who have sat Zazen
only once, will see all karma erased.
Nowhere will they find evil paths
and the Pure Land will not be far
away.

If we listen even once with open
heart to this truth, then praise it
and gladly embrace it, how much
more so then, if on reflecting within
ourselves, we directly realize self-
nature, giving proof to the truth,
that self-nature is no-nature.
We will have gone far beyond

idle speculation. The gate of
the oneness of cause and effect is
thereby opened and not-two, not-
three, straight ahead runs the way.

Realizing the form of no-form as
form, whether going or returning,
we cannot be any place else.
Realizing the thought of no-thought
as thought, whether singing or
dancing, we are the voice of the
Dharma.

How vast and wide the
unobstructed sky of samadhi!
How bright and clear the perfect
moonlight of the Fourfold Wisdom!

At this moment what more need
we seek?

As the eternal tranquility of Truth
reveals itself to us, this very place
is the Land of Lotuses and this very
body is the body of the Buddha.

**Dai E Zenji Hotsu Gon
Mon** (Gassho)

TADA NEGAWAKU WA
SORE GASHI DŌSHIN
KENGO NI SHITE
CHŌ ON FUTA I
SHITA I
KYŌAN SHINJIN
YUMYŌ SHUBYŌ
KOTOGOTOKU
NOZOKI KONSAN
SUMIYAKA NI
SHŌJI MUNAN MUSA I
MUMA MUSHŌ O
JARO NI
MUKAWAZU JIKI NI
SHŌDŌ NI ITTE BŌNNŌ
SHŌMETSU SHI CHIE
ZŌCHŌ SHI
TON NI DAIJI O
SATOTTE
HOTOKE NO EMYŌ O
TSUGI MOROMORO NO
SHUJŌ O DOSHITE
BUSSO NO ON O HŌZEN
KOTO O
TSUGI NI
KOI NEGAWAKUWA
SORE GASHI RIN MYŌJU
NO TOKI
SHŌBYŌ SHŌNŌ
SHICHI NICHI IZEN NI
ARAKAJIME
SHI NO ITARAN
KOTO O SHITTE
ANJŪ SHŌNEN
MATSUGO JIZAI NI
KONOMI O SUTEOWATTE

SUMIYAKA NI
BUTSUDO NI SHŌJI
MANOATARI
SHOBUTSU NI MAMIE
SHŌGAKU NO KI O UKE
HOKKAI NI
BUNSHIN SHITE
AMANEKU SHUJŌ
O DOSEN KOTO O
JIPPŌ SANZE ISSAI NO
SHOBUTSU
SHOSON BOSATSU
MAKASATSU
MAKA HANNYA
HARA MITSU

**Dai E Zenji's Vow for
Awakening**

Our only prayer is to be firm in our determination to give ourselves completely to the Buddha's Way, so that no doubts arise, however long the road seems to be.
To be light and easy in the four parts of the body, to be strong and undismayed in body and in mind.
To be free from illness and drive out both depressed feelings and distractions.
To be free from calamity, misfortune, harmful influences and obstructions.
Not to seek the Truth outside of ourselves, so we may instantly

enter the right way.
To be unattached to all thoughts, that we may reach the perfectly clear bright mind of prajna and have immediate enlightenment on the Great Matter.
Thereby we receive the transmission of the deep wisdom of the Buddhas to save all sentient beings, who suffer in the round of birth and death.
In this way we offer our gratitude for the compassion of the Buddhas and the Patriarchs.
Our further prayer is not to be extremely ill or to be suffering at the time of departure, to know its coming seven days ahead, so that we can quiet the mind to abandon the body and be unattached to all things at the last moment, wherein we return to the Original Mind in the realm of no birth and no death and merge infinitely into the whole universe, to manifest as all things in their True Nature.
And with the great wisdom of the Buddhas to awaken all beings to the Buddha Mind.
We offer this to all Buddhas and Bodhisattva-Mahasattvas of the past, present and future, in the ten quarters and to the Maha Prajna Paramita.

**Kozen Daito Kokushi
Yuikai** (Teisho)

NANJIRA SHŌNIN
KONO SANCHŪ NĪ KITATTE
DŌ NŌ TAME NĪ KŌBE O
ATSUMU EJIKI NO TAME NĪ
SURU KOTO NAKARĒ
KATA ATTE KIZU TO IU
KOTO NĀKŪ KUCHI ATTE
KURAWAZUTŌ IU KOTO
NĀSHĪ TADA SUBEKARAKU
JŪ NĪ JĪ CHŪ MURIE NO
TOKORO NI MUKATTE
KIWAMĒ KITARĪ KIWAMĒ
SARU BĒSHĪ KŌ IN YĀ NO
GOTOSHI TSUTSUSHINDE
ZŌYŌSHIN SURU KOTO
NAKARĒ KANSHU SEYŌ
KANSHU SEYŌ
RŌSŌ ANGYA NO NŌCHI
ARUIWA JĪMON HANKŌ
BUKKAKU KYŌKAN KIN GIN
O CHIRIBĀMĒ TASHU
NYŌNETSU ARUIWA JŪKYŌ
FŪJŪ CHŌZA FŪGA ICHI
JIKI BŌSAI ROKUJĪ GYŌDŌ
TATOI INMO NI SHĪ SARU
TŌ IEDOMO BUSSO FUDEN
NO MYŌDŌ O MOTTE
KYŌKAN NĪ KAZAI
SEZUNBA TACHIMACHI
INGĀ O HATSUMUSHI
SHINPŪ CHI NI OTSU,
MINA KORE JAMA NŌ

SHUZOKU NARĪ.
 RŌSŌ YŌ SARU KOTO
 HISASHIKU TOMO,
 JISON TO SHŌZURU KOTO
 O YURUSĀJI.
 ARUIWA ICHI NIN ĀRI,
 YAGAI NI MENZĒSHĪ,
 IPPA BŌTEI,
 SEKKYAKU SHŌ NAI NĪ
 YASAI KON ONI ITE
 KISSHITE HYO SUGOSU
 TOMO, SEN ITSU NĪ KOJI Ō
 KYUMEI SURU TEI WĀ.
 RŌSŌ TO NICHĪ NICHĪ
 SHŌKEN HŌ ONTEI NŌ
 HITO NĀRI.
 TARE KA AETE KYŌ KOTSU
 SEN YĀ: BENSEN! BENSEN!

**Enmei Jikku Kannon
 Gyo** (Teisho/Bell sutra)

KAN ZE ON
 NA MU BUTSU
 YO BUTSU U IN
 YO BUTSU U EN
 BUPPŌ SŌ EN
 JŌ RAKU GA JŌ

CHŌ NEN KAN ZE ON
 BO NEN KAN ZE ON
 NEN NEN JU SHIN KI
 NEN NEN FU RI SHIN

Fu E Ko (Takuhatu)

NEGAWAKU WA KONO KUDOKU
 O MOTTE AMANEKU ISSAI NI
 OYOBOSHI WARERA TO SHUJŌ
 TO MINA TOMO NI BUTSUDŌ O
 JŌZEN KOTO O

JIPPŌ SANZE ISSAI NO
 SHOBUTSU SHŌSON BOSATSU
 MAKASATSU MAKASATSU
 HANNYA HARAMITSU

Meal sutras (*Gassho*)

JŪ BUTSU MYŌ

SHIN JIN

PA SHIN BI RU SHA NO FU
 EN MON HŌ SHIN RU SHA NO FU
 SEN PA I KYA SHIN SHA KA MU
 NI FU
 TŌ RAI A SAN MI RU SON BU
 JI HŌ SAN SHI I SHĪ SHI FU
 DAI SHIN BUN JI SU RI BU SA
 DAI AN FU EN BU SA
 DAI HI KAN SHI IN BU SA
 SHI SON BU SA MO KO SA
 MO KO HO JA HO RO MI

KISSHUKU GE (Breakfast)

SHŪ YŪ JŪ RI
 NYŌ I AN JIN
 KO HŌ MU HEN
 KYŪ KIN JŌ RA

KISSAI GE (Lunch/dinner)

SAN TE RU MI
 SHI BU KYŪ ZUN
 HA KAI U JIN
 FU ZUN KYUN NYŌ SABAGE

JI TEN KI JIN SHŪ

GO KIN SU JI KYŪ
 SU JI HEN JI HŌ
 I SHIN KI JIN KYŪ

GO KAN MON

HITOTSU NI WA KŌ NO TASHŌ
 O HAKARI KA NO RAISHO O
 HAKARU
FUTATSU NI WA ONORE GA
 TOKUGYŌ NO ZENKETSU O
 HAKATTE KU NI ŌZU
MITTSU NI WA SHIN O FUSEGI
 TOGATONTŌ O HANARURU O
 SHŪ TOSU
YOTTSU NI WA MASA NI
 RYŌYAKU O KOTO TO SURU
 WA GYŌKO O RYŌZEN GA
 TAMENARI
ITSUTSU NI WA DŌGYŌ O
 JŌZEN GA TAME NI MASA NI
 KO NO JIKI O UKUBESHI

SAN SHI GE

IKKU I DAN ISSAI AKU
 NI KU I SHŪ ISSAI ZEN
 SAN KU I DO SHO SHU JŌ
 KAI GU JŌ BUTSU DŌ

The five reflections:

First let us reflect deeply on our true efforts and the efforts of those, who brought us this food.

Second may we live in a way, that makes us worthy to receive it

Third what is most essential, is the practice of mindfulness, which helps us transcend greed, anger and delusions.

Fourth we appreciate this food, which sustains the good health of our body and mind.

Fifth we accept this food to complete the awakening of the pure mind of all beings.

Verse of the three morsels

The first morsel is to cut all delusions.

The second morsel is to maintain our clear mind.

The third morsel is to liberate all sentient beings.

May we all realize the Buddhas way.

After meals:

SESSUI GE

GA SHI

SEN PA SUI
 NYO TEN KAN RO MI
 SE YO KI JIN SHŪ
 SHITSU RYŌ TOKU BŌ MAN
 ON MA KU RA SAI SO WA
 KA

SHUKU HITSU GE (Breakfast)

NYAKKI

SHUKU I
 TŌ GAN SHU JŌ
 SHO SA KAI BEN
 GU SHO BUPPŌ

JIKI HITSU GE (Lunch)

BON JIKI

KOTCHI SHIKI RIKI JŪ
 I SHIN JIPPŌ SAN ZE YŪ
 E IN TEN KA FU ZAI NEN
 ISSAI SHUJŌ GYAKU JIN ZŪ

About chanting

From the most basic tenet of Zen, self and Buddha are one. Buddha's mind is our mind. We sleep, wake up, eat and work with the mind of Buddha.

Simply chant sutras with your whole Mind, chanting sutras only for the sake of chanting sutras.

To explain it further, ears, mouth, voice and mind become One and deep samadhi is entered. By chanting sutras in this way the deep link between all will be realized; Mind will extend throughout the universe and inner and outer worlds become One.

Eko

In the interim chant by the Densu, Head Monk or Roshi, any power or merit gained by the samadhi of the sutra chanting is offered to all beings. This chant is called an "eko".

Dharani

"Dharani" is translated "that which holds" by the Chinese. It is a long verse mantra which is considered "to hold" deep meaning and power for those who recite it, through it makes no intellectual sense. It was a practice of Shingon, and was incorporated in the Chinese Zen of the Sung Dynasty, which was brought back to Japan by the Japanese Zen Masters.

About the sutras

Hannya Shingyo / Heart Sutra:

Embodies the essential teachings of Mahayana Buddhist practice.

Tedai Dempo Busso No Myo Go:

The names of the Buddhas, which existed prior to Shakyamuni, then Shakyamuni and those in the lineage of dharma transmission.

Kannon Gyo:

Part of the Lotus Sutra, a Mahayana text from India 1500-2000 years ago. Its theme is the ever presence of the Bodhisattva of Compassion.

Ryogon Shu:

Part of the Surangama Sutra. Its theme is the development of the mind of training people.

Sho Sai Shu:

A Dharani to be chanted quickly for harmony and concentration.

Rinzai Esho:

The introduction to the Rinzai Records

Dai Hi Shu:

Original a devotional sutra to the Lord of Death (Shiva). This sutra is often read in memory of those, who had karmic connections with Sogenji or members of the Sangha.

Bosatsu Gan Gyo Mon:

A sutra written by Torei Zenji, a disciple of Hakuin Zenji, in the 18th Century (also English version)

Daisegaki:

Listing and venerating the spirits, who have supported and transmitted the practice.

Buchinson Shin Dharani:

For all temple-protecting deities.

Gyaku Hon Jin Shu:

Purification Dharani.

Shikuseigan:

The four vows of Bodhisattvas.